1: Lowie E-5 (1926) 1939 NT20 Washo NT20

particular seasons when certain kinds of fish should be taken and when certain game should be hunted; and all hunting and fishing parties consulted him before starting out." As my data have it, the "rabbit chief" is distinct from the organizer of the deer hunt and, most emphatically, from the antelope charmer. Jack said a "rabbit boss" (pa'l'a.u ta.upe"yu) possibly inherited his office from his father, whereas Dave made him a people's appointee.

Dave described the rabbit hunt as follows: The rabbit chief, who was not identical with the political headman, set the time for the drive. People met with bows and arrows. Possibly 15 men had nets, which they united into an enclosure about 200 yards long and 4 feet in height, held by sticks 6 or 7 feet apart.* The line was straight except at the ends, where it was crooked. About 200 Washo, the "boss" among them, joined in the drive, scaring their quarry. An old man with a boy stayed at one end of the net, which Dave compared to the wire fence of a chicken coop. Some people shot the game with bow and arrow. The rabbits thought they were escaping and rushed into the net, where most of them were caught. The boy would get up and kill them with a stick. The drivers killed most of the rabbits, each possibly 3 or 4 apiece, with a total kill of 400 to 500 a day. On the following day the hunters went in another direction, perhaps 6 miles away. When heavily loaded, they went home. Rabbits, when caught, were hit on the head with a club. (Cf. Jack's statement below.) Finally the rabbit chief said, "We stop today, we have all we want today. Let us go home." Then they removed the hide and the women gutted the animals. The men tore the skin from the legs with their hands, then cut the hides into string. The string was wound around small straight willow sticks. String was twisted into one piece 14 feet long. After drying them for a day and a half, they would take them down. Twenty-five strings made one jack-rabbit blanket to cover two people. When first finished, they were 2½ inches thick and so warm that in winter the Indians would undress completely under such a covering.

A blanket lasted three years, but the hunt was held every fall, after October. The owner of an extra skin might sell it for a buckskin to a man who lacked a good jack-rabbit blanket. Whatever flesh was left over was hung up in the shade and dried. The Washo would boil jack-rabbit flesh and pine-nut soup at the same time, using willow baskets for the soup. Jack said that from 25 to 30 men with possibly 10 or 15 nets (ti"gac) engaged in a rabbit chase. Several nets were arranged in a circle and the rabbits were driven into them. They were not clubbed to death, but killed with bow and arrow.

Other species added to the food supply. Porcupine (sa"uwut) were eaten. Skunk (tupi"wi), one informant said, were never eaten; but Dave said they were once killed with smoke in a hole by his father-in-law, who boiled the flesh and liked it. The Washo boiled grasshoppers (paka'tomu) in baskets, and also cooked locusts (ta"cak) in the ground and dried them. A long-legged insect called ta'lmu also served as food.

* Barrett gives the dimensions as some 300 feet and 24 to 30 inches, with a mesh about 3 inches square and stakes at 10-foot intervals.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

FIRE AND FOOD PREPARATION

372 When Bill was a small boy, more than fifty years ago (Bill *loq.* 1926), he was taken over the mountains by his father, who made fire with a drill (wa'eu peti''li). The shaft was about twenty inches long, the hearth pitted, and sage- [314] brush bark in the pits served as tinder. On another occasion Bill said that the [415] point was tipped with pine gum. The fire-making implements were carried in the deerskin quiver for the bow and arrows. Henry Ridley (Glenbrook, Nev.) [411] said he could drill fire, using a rosebush shaft tipped with sagebrush and a hearth of cedarwood, with cedar (?) bark for tinder.

252 A stone mortar, hollowed in the middle, was used with a basketry hopper. 415 But there were also flat stone metates and mullers for grinding. Pine nuts were 412 both pounded and ground.

WEAPONS

411 Bow (ba''lohot) and arrow (mecki''tset) were the principal weapons. The wood [824] for bows was that of a cedar-like tree from the California side. According to one informant, the arrows were painted with a green pigment obtained from a grass. The points were flint, the shaft made from a bush growing along streams. [237] A poison (muce''gau nu''ei) was taken from a rattlesnake killed for the purpose, the substance being mixed with pitch, then put on the top of the arrow point. Shot half an inch into the body, this poison quickly killed.

[237] The bowstring was of deer sinew. Jack illustrated the release as being with the finger on the right side of the arrow, the thumb on the other.

DWELLINGS

342 The huts recalled by Jack were conical structures with a smoke hole, the door being possibly three feet high and covered with an old rabbitskin blanket.

BASKETRY

285 Mr. E. W. Gifford learned from Lucy Farmer, the Washo wife of a Southern [314] Maidu at Colfax, that only piñon-pine pitch was satisfactory for pitching water baskets; digger- and yellow-pine pitch will not do. She also said that Washo and "Paiute" water baskets differed, one being pointed, the other flat-bottomed.

Spotted George is the only man who ever made a basket.

DRESS AND ADORNMENT

302 Unlike other tribes, the Washo did not put red paint on their hair, but both [291] sexes decorated the face for a dance (Bill). Women tied their hair in the back, but wore no headgear. The men, such as Dave's father-in-law, wore a netted [283] cap made of string derived from some reed.

Men made moccasins for themselves as well as for their wives. When Bill 291 was growing to be a man he wore moccasins of a Sunday (*sic*), sometimes [462] pretty beaded ones. A moccasin consisted of a sole and an upper, both of buckskin, but the former from the tough part round the deer's neck. However, the

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

224 taut, and the lower edge of the net just touched the ground. As the rabbit ran into the almost invisible net it gave somewhat, sagged, and the frightened animal was hopelessly entangled. Men were concealed at intervals along the net, and the one nearest to the ensnared rabbit ran over, killed it by squeezing its temples, and then disentangled it from the net. Under no consideration [177] should a rabbit be struck while in the net, as the blow might break one of the strands, and would surely "produce bad luck for the hunters."

224 624 [428] So important was the rabbit to the Washo that it required a special, hereditary official, the only official other than the chief himself. His duty was to supervise all communal hunting, but especially that of rabbits, and he was called "rabbit boss", pe"leu lewe ti'yeli, literally, "rabbit for great (man)." The informant in this case said that the term ti'yeli could not be translated as chief, but that it signified simply a man of marked distinction and importance. This "rabbit boss" had no authority over single hunters, who were privileged to hunt with bow and arrow whenever they pleased. However, no organized hunt or drive could be [226] carried on without his sanction. While control of the rabbit drive and hunting in general was the principal duty of this official, he also regulated fishing. He it was who notified the people of the arrival of the particular seasons when certain kinds of fish should be taken and when certain game should be hunted; and all hunting and fishing parties consulted him before starting out.

● 411 224 The bow and arrow, as above mentioned, were sometimes used in hunting rabbits and formed the chief weapon used for all mammals. For small mammals a headless arrow (plate VI, fig. 7)[1] was ordinarily used, while for deer and other large mammals an arrow (plate VI, figs. 3-6) with an obsidian or other head was employed. [177] Firearms have now almost completely superseded these primitive weapons.

226 [262] As above stated, fish form a very important part of the Washo food supply. Certain species are taken with dip nets (ti'gic), especially during their spawning season, while others, such as the larger lake trout, are taken with hook and line.

[1] [see cat. 116, p. 39 - - An.]

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

boulder serves as a mortar (lam), upon which foods are ground with rough cobble stone pestles (bi'tsik). Such a mortar is shown in plate III, fig. 2, while three typical pestles are shown in plate IV, figs. 1-3. No basketry or other retainer is used as a hopper with this mortar, but a special brush, such as that shown in plate V, fig. 2, is employed to brush the meal back within the area in which the grinding is being done.

This meal brush (kûmbë'it) is made by placing the flattened leaves of the soap root one upon another so that the natural curvature of the bottom of the leaf forms, with its stiff fibers, a claw-like brush especially adapted to gathering in the meal which has scattered. It is also used as a hair brush. These leaves are obtained largely by trade from the Miwok, as the plant does not grow on the eastern slope of the Sierra. With the constant wear of the grinding in one spot a cup, often six inches in diameter and as many in depth, is worn in the boulder. Frequently the top of such a boulder is used by several women at once. Thus it is not uncommon to find as many as a dozen such cups on the top of a single boulder. The mortar here shown is not quite typical in that it has a considerable area hollowed out about the cupping. Usually the surface of the boulder is flat except for the pits themselves.

The pestles, as a rule, show no special shaping. Any well worn cobble stone, usually of granite and of a convenient shape and size, like those shown in plate IV, figs. 1-3, is chosen and used directly. Sometimes such a stone may have its edges pecked off to give it a more desirable form, as in the case of the pestle shown in fig. 2, but usually this is not necessary.

Another type of pestle is the rather carefully worked, cylindrical implement, regularly used as a muller. When employed as a pestle, it is used with a small portable stone mortar for grinding medicines and certain foods. Such an implement is shown in plate IV, fig. 4.

Perhaps the most delicate stone implement is the obsidian or flint arrow-head. This is quite carefully chipped and is attached to the foreshaft of the arrow by means of a sinew binding. Four such arrows with heads are shown in plate VI, figs. 3-6.

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

IMPLEMENTS OF WOOD.

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The Washo have a number of implements of wood. Of these perhaps the most important are the bow (balo'hat), and arrow (mûckît'sat), just referred to. At present only the simplest wooden bow such as that shown in plate VI, fig. 2, is to be found. Formerly, however, a sinew-backed bow with strongly curved ends was used. One such bow was seen in possession of a white resident near Gardnerville, Nevada, who had secured it about twenty years ago from an old Washo. It was about the same length as the common wooden bow of the present day, and was strongly reinforced with sinew applied longitudinally and glued to the back or outer, rounded surface of the bow so as to form a coating from an eighth to a quarter of an inch in thickness.

[182]

As above mentioned, the arrows are sometimes provided with small points (matca'tî) of chipped flint or obsidian. Such an arrow was formerly used for hunting large game and for war purposes. Usually, though not always, it is provided with a foreshaft into which the head is bound with sinew, this foreshaft being itself bound with sinew to the main shaft. The rear of the shaft is provided with three fairly ample, carefully trimmed feathers, bound to it with sinew. These have a slight twist which gives the arrow a rotary motion. The notch is rather shallow. The arrows shown in this plate average about thirty-two inches in length.

[237]

The quiver (lt'patsû), shown in fig. 1 of this plate, is made of dressed deer skin with the hair inside and is said to be typical of aboriginal days.

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Of common utensils of wood the flat-bladed mush paddle (ka'as), and the looped stirring stick (belê'yû), are still used. These are shown in plate V, figs. 4 and 3, respectively. The latter is employed especially for removing partly cooled stones from the baskets of piñon or other mush, while the former is employed for stirring in general. The usual wooden tongs are used for lifting these hot rocks from the fire, and a common stick is used as a poker, and is called tsû'hû. This simple implement is shown in plate V, fig. 1.

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

EXPLANATION OF PLATE VI.

HUNTING WEAPONS.

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[415]

Figure 1. Quiver of tanned deerskin. Catalog number 18386f. Length 36.8 inches (93 cm.).

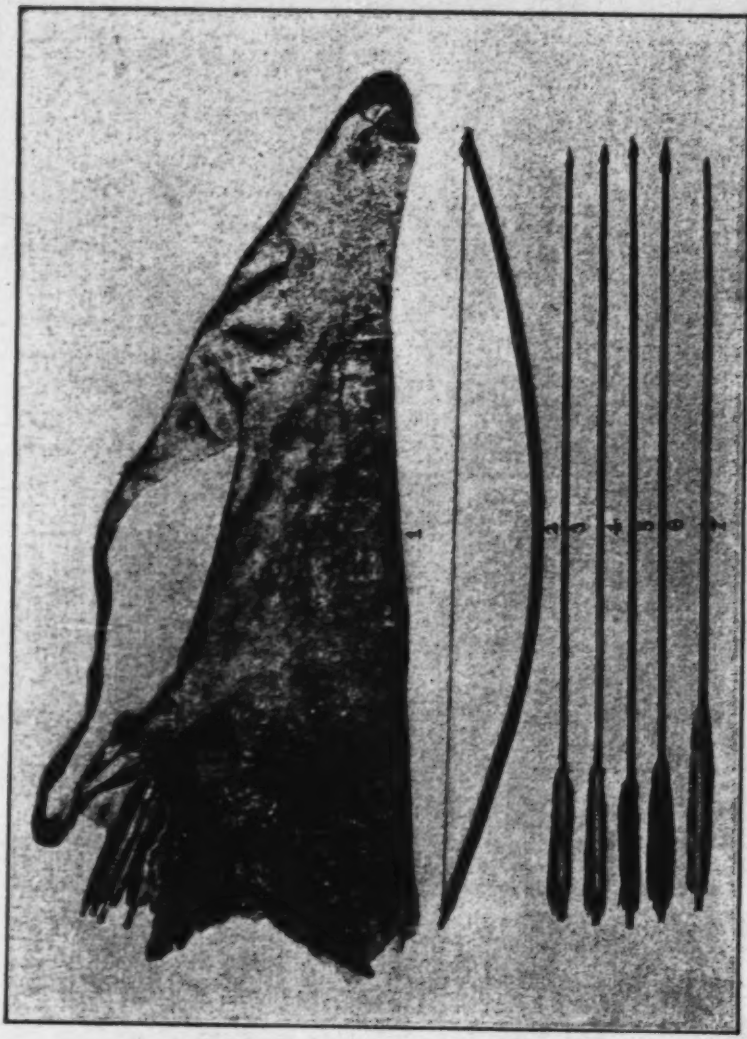
Figure 2. Wooden bow. Catalog number 18386a. Length 32.5 inches (82.5 cm.).

Figure 3. Arrow with flint head. Catalog number 18382. Length 31.9 inches (81 cm.).

Figures 4-6. Arrows with obsidian heads. Catalog numbers 18383-18385. Average length 32.2 inches (81.8 cm.).

Figure 7. Headless arrow. Catalog number 18386b. Length 30.8 inches (78.3 cm.).

2: Barrett E-5 (no date) 1917 NT20 Washo NT20



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[P. 39]

5:Kroeber E-5 (no date)1925 NT20 Washo NT20

tions—is put on a boy's cradle, of rhombuses on a girl's. Occasionally the cradle and hood are covered with buckskin, as in the eastern Great Basin.

DRESS AND IMPLEMENTS.

Sinew-sewed deerskin clothes for women are mentioned, but may possibly have had the same recent and eastern source as the small sweat lodge. Their description as consisting of a separate waist and skirt sounds rather unaboriginal.

Rabbits were taken in nets of a 3-inch mesh, 1½ or 2 feet wide, and as much as 300 feet in length. These were hung loosely on stakes or bushes. Sometimes two were set at an angle. When the animals were driven, they became entangled in the sagging net, and had their temples crushed by hunters that sprang out from concealment. All hunts organized on a large scale were under the direction of the chief of the rabbit hunt, *pelew-lewe-tiyeli*, whose position was hereditary.

The bow was sinew backed and had recurved ends. The arrow was foreshafted, the quiver of deerskin had the hair side turned in. This indicates the usual north and central Californian type of weapon.

Piñon nuts, *tagum*, usually ground and boiled, were a commoner food of the Washo than acorns, *malil*, although these could also be gathered in some tracts and were obtained by trade from the west. The mortar was a hole in a bowlder, used without basketry hopper; the pestle usually an unshaped cobble. The metate was called *demge*. The mush-stirring paddle was called *k'a'as;* the looped stick which was used for the same purpose Yokuts-fashion, *beleyu*.

BUILDINGS.

The house was of poles joined in an oval dome, thatched with mats of tule, much as among the adjacent Northern Paiute. In the mountains leaves or bark were used for covering. The winter house was a cone of slabs of bark, about 8 feet high in the middle and 12 feet in length, with a projecting entrance. It must have been very similar to the Maidu *hŭbo*.

The Plains Indian type of sweat lodge, a pole frame temporarily covered with skins or mats, just large enough to sit in, and heated by steam, was used instead of the earth-covered Californian sweat house, it is said. This form is likely to be a recent one, introduced with the horse, or possibly a reflex of a ghost-dance movement.

The dance or assembly house with roof of earth was known to the Washo, who call it *dayalimí;* but whether they built and used it, or had merely seen it in the west, is not clear.

11. Bone awl (mibi?), needle (bebits¢t) and threads of sinew, buckskin, and vegetable fibers. 412 283
12. Paint mortar. 415

C. Baskets (singam). See Barrett (1917, 17-24) for a discussion of Washo basketry. The tight weave, decorated, coiled works are recognized as being among the most beautiful baskets ever made. Plate V, A illustrates some baskets. 285
1. Twined conical burden basket used with a buckskin or two ply twisted rope carrying strap.
   a. Large open weave (mamayt).
   b. Small open weave (washtanam).
2. Twined scoop-shaped trays.
   a. Coarse open work winnower and roaster (tugabul).
   b. Close weave (modal).
3. Large coarse open twined pinecone bowl (itmago).
4. Three rod foundation coiled.
   a. Large conical cooking basket (giuleu).
   b. Small mush bowl (itmahadps).
   c. Small shallow basket.
   d. Subglobular choke-mouth bowl (d¢gikup).
   e. Water bottle (possibly one rod foundation) with a pitch covering (k¢tip).
5. One rod foundation coiled.
   a. Close (singam).
   b. Ribbed (bayudate). [291]
6. Woman's hat ? [352]
7. Baby baskets.
   a. New born infant type. [412]
   b. Regular hooded flat type (bikus). [415]
8. Seed beater (tapuli tugabul).
9. Spoon (itdamkut). [226]
10. Fish trap.

D. Hunting and fishing gear. 44
1. Straight bows (balohat) of yew or pine wood. One variety was sinew backed. String of sinew (dideu) or fiber (dumbays¢gi).
2. Arrows (m¢skisit) of rosewood, reed, and willow (himo).
3. Arrowpoint (ma?sate) made by sharpening the end of the shaft or an insert piece that fits into the end of the shaft or by tieing on a small obsidian (patsaǫa), chert, or other stone point with sinew. [237]
4. Three tail feathers (tsisuapo) were used on the arrow.
5. A quiver (itpatsu) of buckskin. [412]
6. A flint flaker (itbayuk) of an antler tip used with a buckskin pad.
7. Grooved arrowshaft smoother (mashoni) of abrasive sandstone or volcanic pumice. [283]
8. Fish harpoon (bayako) with wood shaft and detachable point tied to the shaft with fiber cordage. [227]

9. Fish hook of bone with fiber cord. 227
10. Tule boat and long wood pole. 501
11. Snares. 224
12. Traps (itpakmal¢t), especially the rockfall type for small rodents. [411]
13. Wooden club, for rabbits primarily.
14. Rabbit and fish net (digush) of fiber cordage. [283]
15. Antelope drive fences (mugigush) and corral. [229]
16. Obsidian or cane blade knife (tagil).
17. Broken cobble chopper. 412

E. Food processing implements.
1. Bedrock mortar (lam) and stone pestle (bits¢k), see Plate III.
2. Metate (d¢mg¢) and mano (gamum).
3. Seed storage pits (damyeo) and mounds, particularly for pinenuts, Plate II, B illustrates a pinenut cache. 251 252
4. Roasting pit, Plate II, A shows pinenuts roasting.
5. Digging stick (dishu). 412
6. Hooked (beyugum) pinenut gathering pole (bih¢?). [413]
7. Sticks to lift hot cooking stones (golang) into the cooking basket.
8. Looped (baleo) or paddle (kaas) stirring stick used to remove stones from the cooking basket. 415
9. Skin and animal stomach bags (tash¢p). 412
10. Soaproot brush (itgumbeyut) or comb (itwega). 482
11. Carrying net.

F. Other manufactures.
1. Stone pipe (de¢k) used with a skin tobacco bag (bankush tash¢p). 276
2. Bone and willow whistles. 534
3. Coccoon rattle (diyu angal).
4. Shaman's kit. 756
5. Puberty ceremony staff of elderberry wood (ba du? cuhu?).
6. Ball of skin (mugishua) filled with sagebrush bark used in a football game. 481
7. Bat and rope used in a game.
8. Dice (boko?), counters, and small sticks used in hand games. See Plate V, C. 526 524
9. Top made of a stick and pine pitch.
10. Toy sling.
11. Buckskin calendar string with a knot to be untied each day until specific event begins (balogo). 241

For information on food, water, and medicines see pp. 20-21. 280

Clothing and Ornamentation

Most of the year the Washo went barefoot and practically nude. A breechclout for the men and a front apron for the women was universal. Beyond that 291

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a load of fish back to the valley to help feed those who had been left behind. In the fall, groups of Washo would travel into California to gather acorns. These trips frequently took them as far west as Placerville. The Washo then returned to the Pine Nut Mountains for the pine-nut season. In the years when there was no crop of pine nuts, a family might choose to winter at Lake Tahoe or in one of the valleys east of the Sierra Nevada.

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The Washo no longer lead a migratory life. The shores of Lake Tahoe are now privately owned, and the Washo may not fish there. They still obtain acorns from California, but they no longer have to travel in groups for protection. The trip takes only a day or two in an automobile and may be made by an individual or a single family. The only noteworthy survival of the old seasonal migrations is the fall trip to the Pine Nut Mountains to hunt deer and gather pine nuts. Many families, especially those headed by older people, still spend a month or longer in the Pine Nut Mountains.

ECONOMIC LIFE

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The major game animals were deer, antelope, and rabbit. Deer could be hunted individually or communally. The leader of the communal deer hunt was a secular officer; that is, he did not derive his authority from dreams (Lowie, 1939, p. 326). He divided the hunting party into two groups. One group built fires and drove the deer toward the other hunters who were lying in ambush with bow and arrow. The captured deer were divided among all who participated in the hunt. Deer provided, in addition to food, hides for clothes and sinews for use in the manufacture of bows and arrows.

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[411]

Deer could be hunted by small parties of four or five men. When pursued, deer follow a certain route; and as the Indians knew which way the animals would go, some of them chased the deer while others took a short cut and lay in wait. Disguises consisting of the horns and hide of a deer were sometimes used to approach a herd of deer and lure them close to a group of concealed hunters (Curtis, 1926, pp. 94-95).

[178]

Deer remain a fairly important item of food for the modern Washo. Today deer are hunted by individuals armed with rifles; the old, coöperative methods of deer hunting are no longer practised.

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Antelope were hunted by a technique known as antelope charming. The leader of the antelope hunt received his power through dreams. He communicated with the animals in his dreams and told them not to be afraid of him. When antelope were sighted, the Washo built a corral of sagebrush. The antelope charmer approached the herd and talked to them, gradually leading them into the corral. This was accompanied by a slow drive by the rest of the Indians. Once the antelope were inside the corral, the Washo rushed upon them and killed them with clubs and bows and arrows. The animals were divided among all the hunters. This method of hunting must have disappeared very early, for no antelope chief was living in 1926 (Lowie, 1939, p. 324).

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Rabbits were hunted by a communal drive under the leadership of a secular rabbit chief. This officer was distinct from both the leader of the deer hunt and the antelope charmer. According to Barrett (1917, p. 12), he was a hereditary officer; according to Lowie (1939,

[114]

p. 303), an elected official. As many as 200 Indians might take part in a rabbit drive. The rabbits were slowly driven into long nets. During the drive, they were shot with bows and arrows or killed with clubs. Those which evaded the drivers were usually trapped in the nets, where waiting Indians killed them by wringing their necks or squeezing their temples. Care had to be used not to break the net and cause bad luck for the hunters (Barrett, 1917, p. 12). Rabbits provided food, and their skins were used to make rabbitskin blankets. Rabbits have remained a rather important food for the Washo, and rabbitskin blankets are still used by a few older Washo.

Today, rabbits are hunted individually or in a kind of drive which consists of a line of men moving through the sagebrush, shooting the flushed rabbits with shotguns. Nets are no longer used. Another modern hunting method which is popular among the younger men is to shoot rabbits from an automobile.

The principal seeds used as food were acorns and pine nuts. Acorns did not grow in Washo territory. They were gathered in California and carried back in large, twined burden baskets. The acorns were shelled, pounded to flour on permanent bedrock mortars, leached with hot water, and made into soup. Another popular way to prepare acorns was to pour a thick acorn mush into cold water, thus forming jellylike balls about the size of a fist. The preparation of acorn meal by the Washo closely resembles the practices of the adjacent Californian tribes.

Pine nuts were the most important single food of the Washo. They were eaten throughout the winter and stored from year to year. The pine-nut season was preceded by a dance lasting four days. This was the largest social gathering among the Washo. During these four days, they danced, played games, and prayed for a good crop. While dancing, the Washo carried the tools used to gather and prepare pine nuts: the hooked pole, burden baskets, mano and metate, and the paddle for stirring mush. The most prominent feature of the pine-nut dance was the continual round of games and races, accompanied by heavy gambling. After the last night's dancing, the chief made a speech exhorting people to treat children and the aged with kindness and to be good to their wives. Then they bathed in a stream and scattered to their pine-nut plots (Curtis, 1926, p. 95). Pine nuts were ground to flour and made into soup.

The Washo still make considerable use of pine nuts and acorns. Most of the traditional implements used in their preparation have been retained: mortar, mano and metate, burden baskets, hooked pole, and the various winnowing baskets. Although acorns and pine nuts are widely eaten, they cannot now be considered staple items in the Washo diet, which consists largely of modern American food.

Fish were the most important summer food for the Washo. They obtained most of their fish from the streams draining into Lake Tahoe. The importance of fish in the Washo economy is indicated by the variety of fishing techniques: they could be harpooned, taken in conical traps of basketry, or captured by drives into nets or stone dams erected at suitable places in a stream. None of the aboriginal fishing techniques survive today. All fishing is with rod and line and is therefore individualistic as opposed to many of the aboriginal coöperative methods. In fishing, as in hunting, there has been a steady shift from coöperative to individual activity.

band by sending a messenger around the country carrying a knotted cord (ha?ló·go). The knots represented the number of days remaining until the persons who wished to take part in the fight were to gather at the place of assembly, and the messenger untied one knot every day so as to keep track of the time that remained.

After the warriors had assembled, they engaged in a war dance which lasted four or eight nights. During this period, they manufactured bows and arrows. The arrows were smeared with rattlesnake poison obtained by letting a rattlesnake strike a piece of deer meat. The war dance was a kind of test and training for warfare. A man demonstrated by vigorous dancing that he was strong and fit to go to war; and the dance itself consisted of sudden, jerking movements as if one were dodging arrows. The war dance resembled the pine-nut dance in that features of both dances imitated the coming activities: in the war dance, men danced with bows and arrows and acted as if they were at war; in the pine-nut dance, people carried their implements for gathering and cooking pine nuts. Several taboos were observed during the period of the war dance: (1) men and women were forbidden sexual intercourse; (2) warriors could not eat meat and salt; (3) pregnant women could not throw their shadows on men engaged in dancing and they could not touch the bows and arrows.

Shamans who accompanied the war party served two functions: they called on their supernatural power to keep the enemy and his dogs asleep during the assault; and since they were specialists in herbal medicine, they treated the wounded. The shamans also selected the night for the attack. While the Washo were surrounding the enemy camp, the shamans became very intent on their praying so that none of the enemy should awake. The Washo then entered the camp of the enemy, set fire to their huts, and killed them with clubs and arrows as they emerged. Everyone was killed, even small babies.

When the Washo returned, they had a dance which lasted two or four nights. Lowie reports that men and women danced over the capture of the scalp of the enemy regarded as the best fighter. The scalp was tied to the top of an eight-foot, peeled, willow pole, which everyone except young girls seized and shook. The people finally burned the hair of the scalp and then went home (Lowie, 1939, pp. 329-330). My informants omitted mention of the scalp, but said that an important feature of the dance after the fighting was a ritual bath. This was necessary before the warriors could eat or have intercourse with their wives. The Washo apparently were militarily superior to the Miwok and the Maidu on the west, but they found the more numerous Paiute on their eastern border more formidable opponents. The fact that the Paiute obtained horses earlier than the Washo would also have given the Paiute some superiority in warfare.

SUMMARY

Aboriginal Washo culture may be thought of as a blend of Californian and Great Basin cultural traits Heizer and Elsasser (1953, p. 4) note the following ties with California:

> . . . the conical dwelling made by piling up bark slabs; semi-subterranean assembly house; "community" or bedrock mortar; emphasis on coiled

172 circular arrowshaft straightener of steatite with a slanting 1/2 in. hole through the center was found here and is in the Museum of Anthropology at the University of Utah.

C. Iva Ashurst of Topaz, California, has collections from two sites west of Topaz Lake (TL) and U.S. Highway 395 in Douglas County, Nevada, close to the Nevada-California state line.

1. A cache of 21 leaf-shaped obsidian blades was found, on the south slope of a wash about 50 ft. west of U.S. 395 and 1/4 mi. north of Topaz Lodge. The blades, which were found stacked flat, range in length from 3 1/4 in. to 7 7/8 in., in width from 1 5/8 in. to 3 in. Their mean length is 4 1/4 in.; mean width is 2 in.

2. At a site 1/4 mi. west of TL-1, and at the foot of the mountain west of Topaz Lodge, more than 1600 glass trade beads were found in an area about 6 by 6 ft. In one spot of this site was a deposit of wood ash where a number of the beads had melted together. The beads were found scattered throughout the first 6 to 8 in. of deposit and apparently covered an area the size of a house floor with a fireplace in the center. The beads may have been used as a cremation offering.

Historic Washo Artifacts

172 411

In the Nevada State Museum there are projectile points from the Dr. Lee collection made by two Washo Indians, Lame Tom and Poker Charlie. Most of these are of obsidian although some are of glass, basalt, chert, or white porcelain. In one typical display circle of 24 points 16 are side-notched, 7 shouldered, and 1 barbed. Most of the points are the General (obsidian, 0-26 mm., concave base) and Delta (not obsidian, 27+ mm., V-shaped base) subtypes of the Desert Side-notched (DSN) points as defined by M. A. Baumhoff and J. S. Bryne (1959). In a sample of 109 of these historic Washo points not one was of the Redding (bell-shaped base and comma-shaped notch) or Sierra (basal notched) subtypes of the DSN.

All of the modern Washo points presented by Heizer and Elsasser (1953, Fig. 1), and attributed to H. N. Rust, are the General subtype of DSN. The DSN points found in the 1953 survey by Heizer and Elsasser at the Kings Beach type site are the General or Delta subtypes, or some variant of them. Two of the DSN points found at Eld-24 may be Sierran. Of the 23 DSN points in the Schubert and Hawkins collections at least four are the Sierran subtype. Elsasser (1960) claims that the Sierran DSN occurs throughout the Sierra

Nevada at altitudes of 5000 ft. and above. There is an indication, therefore, that although the Sierran subtype of DSN is occasionally found archeologically in Washo territory, it was not made by recent Washo flint knappers. 172 411

The author's survey of historic and prehistoric bedrock mortar sites indicates that recent Washo prefer a more shallow basin mortar than was used previously. This was also suggested by a Washo woman, Bertha Holbrook, who said that the California Indians used much deeper bedrock mortars. Most of the recent mortar holes range from 1 to 2 1/2 in. in depth; prehistoric mortars in Washo territory range up to 7 in. in depth. Today a boulder of 3 to 5 lbs., with a rounded end, is used as a pestle. A 4 to 5 ft. high stick-and-cloth frame is constructed over the working area to protect the flour from wind and to provide shade. 172 415 [412]

Schellbach (1927, 400) reported a 6 5/8 in. ornamented bone awl-like implement found on the east side of Washoe Lake, where "there is an extensive old Washo camp-and-village site. The prevailing winds . . . cause the sand-dunes to shift, exposing broken fire-stones, flint chips, arrowpoints, bird and animal bones, and an occasional human skeleton." The ornamentation is along the flat surface of the tool as a series of small drilled dots in a pattern similar to a zigzag Washo basketry design. 172 531

Two handgame bones in the Dr. Lee collection at the Nevada State Museum in Carson City came from the Fulston Ranch in Jack's Valley. 172

Petroglyphs

Steward (1929) categorized the petroglyphs and pictographs of California, Nevada, Utah and Arizona into 50 motifs. On the basis of the distribution of these elements he found four design areas. 172 531 532

Steward's Area A included California east of the Sierras, Nevada and lower California. Petroglyphs are predominant in this area; especially prominent are geometric elements with curvilinear designs and certain naturalistic elements. Area B includes Utah and Arizona and is characterized by specific bird, frog, lizard, and kachina-like human petroglyphs. Area C is the eastern part of southern California and is characterized by zigzag pictographs. Area D is the Santa Barbara-Tulare region and is characterized by pictographs in the form of elaborate lizards, "spoked wheels," "ladders," and "rakes." Concentric circles, wavy or zigzag lines, human figures, and a "sun disk" are found in all four areas.

CULTURE ELEMENT DISTRIBUTIONS LIST

SYMBOLS USED

+ Element present.
- Element absent.
· Either question was not asked or informant did not understand.
* Reference to a note in the section "Ethnographic Notes on the Element List."

ELEMENTS	OCCURRENCE												
	Ts	Kl	Kl2	Kh	To	To	Pa	Wa	At	Se	Tg	Wa	Ki	Al
SUBSISTENCE														
Hunting														
Deer Hunting														
1. Surround	-	-	-	-	-	-	+	-	-	-	-	-	-	-
2. Drive	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*2a. Communal	-	-	-	-	-	-	+	-	+	-	-	-	+	-
3. Past ambushed hunter	+	+	+	+	+	+	+	-	+	+	+	+	+	+
*5. Into enclosure	-	-	-	-	-	-	+	-	-	-	-	-	-	-
6. Into enclosure with pit	-	-	-	-	-	-	+	-	-	-	-	-	-	-
*8. Into trap, net, or snare	-	-	-	-	-	-	·	-	-	-	-	-	-	-
*9. With fire	+	-	-	-	+	-	+	-	-	-	-	+	+	+
*10. With dogs	-	+	-	-	-	+	-	-	+	-	-	+	·	-
11. In relays	+	+	+	-	·	-	-	-	-	-	-	-	-	-
12. Shamanism	-	-	-	-	-	-	-	-	-	-	-	-	-	-
13. Ambush	+	+	+	+	·	+	·	+	-	-	-	+	+	+
14. In pit beside trail	-	+	-	-	+	+	+	-	-	-	+	+	+	+
15. In pit beside spring	-	+	-	-	+	+	+	-	-	-	+	-	-	-
16. In pit around which brush fence	-	+	-	-	-	+	+	-	-	-	-	+	+	+
17. Single hunter stalks	+	+	+	+	+	+	+	+	+	+	+	+	+	+
18. Runs down	+	-	+	-	+	+	+	+	-	+	+	+	+	+
18a. Runs down game when it is wounded	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*19. Disguise	·	·	+	+	+	+	+	+	+	+	+	+	+	+
20. Deer head	+	-	+	-	-	+	+	+	+	-	-	+	+	+
21. Entire deerskin	+	-	+	-	-	+	+	+	+	-	-	+	+	+
22. Brush carried	+	-	+	-	-	+	+	-	-	-	-	+	-	+
23. Poison arrow	-	+	-	-	-	-	-	-	-	-	-	-	-	-
24. Fire to signal hunters	-	+	+	+	+	+	+	+	+	+	+	+	+	+
*25. Formal chief	+	+	+	+	+	+	+	-	+	+	+	+	+	-
26. Informal chief	+	+	+	-	-	-	-	-	-	-	-	-	·	·
*27. Magic	-	-	-	·	·	·	·	·	-	-	-	-	·	+
*Antelope Hunting														
*27a. Communal hunt	·	·	+	+	+	·	+	+	+	+	+	+	+	+
28. Corral	·	-	+	-	·	-	+	+	+	+	+	+	+	·
28a. Sagebrush-bark rope	·	-	+	-	·	-	+	+	+	+	+	+	+	·
29. Solid brush fence	+	-	-	-	-	-	+	-	-	-	+	-	-	-
*29a. Brush fence around hill	+	-	-	-	-	-	+	-	-	-	+	-	-	-
*30. Brush at intervals	+	-	+	-	-	-	+	-	-	-	+	-	-	-
31. Wings	·	+	+	+	+	-	+	+	+	+	+	+	·	·
*32. Shamanism	-	-	+	-	·	-	+	-	-	+	·	+	·	-
33. Shaman is chief of hunt	+	+	+	+	·	-	-	+	+	+	+	+	+	+
34. Shaman has an assistant	+	+	+	-	+	-	-	+	+	+	+	+	+	+
35. Shaman has special enclosure	-	-	-	+	-	-	-	+	-	-	-	-	-	-
36. Fire	-	-	-	-	-	-	-	-	-	+	·	-	·	-
*37. Notched stick	+	·	-	-	-	-	-	-	-	-	-	+	+	+
*38. Grass-stuffed hide	-	-	-	-	·	-	-	-	+	-	-	+	·	+
39. Hoof rattle	-	-	+	-	-	-	-	-	-	-	-	-	+	-

[p. 366]

Washo NT20●
Ashomawi NS5

CULTURE ELEM. DISTRIB.: KIV—STEWART: NORTHERN PAIUTE

	Ts	K1	K2	Ku	To	Tc	Pa	Ma	At	Sa	Ig	Kd	Ki	AV
40. Wand	–	–	+	–	+	+	–	–	–	–	–	+	–	+
41. Shaman smokes	+	+	–	+	+	+	–	–	+	+	+	+	+	+
42. Pipe passed	+	+	–	+	+	+	–	–	+	+	+	+	+	+
43. Shaman sings	+	+	+	+	+	–	–	–	+	+	+	+	+	+
44. Audience sings	•	+	+	+	+	+	–	•	+	+	+	+	+	+
46. Antelope dance	•	+	+	+	+	–	–	•	+	–	+	+	–	–
47. Antelope mask	–	+	+	–	–	–	–	–	–	–	–	+	–	–
48. Round dance	+	–	–	–	+	–	–	+	–	–	–	–	–	–
49. Stumbling taboo	–	+	+	–	–	–	–	–	+	+	+	+	+	–
49a. Menstruating women taboo	+	–	+	+	+	+	+	+	+	+	+	+	+	–
49b. Sexual intercourse just before hunt taboo	+	+	+	–	+	+	+	+	–	–	–	+	–	–
50. Loss of objects taboo	–	+	+	–	–	–	–	–	–	–	+	+	•	–
51. Antelope's souls caught	+	–	+	+	–	–	–	–	–	+	+	+	+	+
52. Antelope charmed in 1 night	+	•	+	–	+	+	–	+	+	+	+	–	+	+
52a. More than 1 night to charm	–	–	•	+	–	–	–	–	–	–	–	+	–	–
53. Messengers to antelope	–	–	+	–	–	–	–	–	–	–	+	+	–	–
54. Scouts to antelope	+	+	+	–	–	–	–	–	–	•	–	–	•	–
55. Antelope driven into corral	+	+	+	+	–	+	+	–	•	+	•	+	•	+
56. Antelope charmed into corral	–	•	–	–	+	–	–	–	•	+	+	•	•	+
57. Fires to drive	+	–	–	–	+	–	–	–	–	–	–	+	–	+
58. Shaman in corral	–	+	–	–	–	–	–	–	+	–	+	–	+	+
59. Shaman "closes gate"	–	–	–	–	–	–	–	–	–	+	+	+	+	–
60. Special archer	+	+	–	•	+	–	–	+	•	–	+	+	+	+
60a. Special runner to tire antelope before kill	•	+	•	•	+	–	–	+	–	+	+	+	+	+
61. Individual stalking	+	+	+	+	+	+	+	+	+	+	+	+	+	+
62. Run down on foot	–	+	–	–	–	–	–	–	–	–	–	–	–	–
63. Run down on horseback	+	–	–	+	–	+	–	–	–	–	+	+	+	–
64. Drive	–	+	+	+	+	+	+	+	+	+	+	+	+	–
65. Past ambushed hunters	–	+	+	+	+	+	+	+	+	+	+	+	+	–
66. With dogs	–	+	–	–	–	–	–	–	–	–	–	–	+	–
67. With fire	–	–	–	–	–	+	–	–	–	–	–	–	–	–
70. Ambush beside spring	–	+	+	–	+	+	+	–	+	+	+	+	+	+
71. Hunters disguised	–	+	+	+	–	–	–	–	+	–	–	+	+	+
72. Hunters in hole	+	+	–	–	+	–	+	–	+	+	+	+	+	+
73. Disguise	–	+	+	–	–	+	–	–	+	+	+	+	+	+
74. Antelopeskin	–	+	+	–	–	+	–	–	+	+	–	+	•	–
75. Brush	–	+	+	–	–	–	–	–	–	–	–	+	–	–
Mt.-Sheep Hunting														
76. Surround	–	–	–	–	–	–	+	–	–	–	–	–	–	–
77. Drive	–	+	–	–	–	+	+	–	–	+	+	+	+	–
78. Past hidden hunters	–	–	–	–	–	+	+	–	+	+	+	+	+	–
79. With fire	–	–	–	–	–	+	+	–	–	+	+	–	–	–
80. With dogs	–	–	–	–	–	+	•	–	+	–	–	–	+	–
81. Into enclosure	–	–	–	–	–	•	–	–	–	–	–	–	–	–
83. Through V-fence	–	–	–	–	–	+	–	–	–	–	–	–	–	–
84. Stalking by an individual	+	+	•	+	+	+	+	+	•	+	+	+	+	+
85. Attracting by pounding	–	+	•	–	–	–	–	–	•	+	+	+	+	+
86. Disguise	–	–	–	–	–	+	–	–	–	–	–	–	•	–
88. Entire skin used	–	–	–	–	–	+	–	–	–	–	–	–	–	–
89. Fire to signal hunters	–	–	–	–	•	+	–	–	+	+	–	+	–	–
91. Magic	–	–	–	–	•	–	–	–	–	–	–	–	–	–
Communal Rabbit Hunting														
92. Net	+	+	+	+	•	+	+	+	•	+	+	+	+	+
93. Club	+	+	+	+	+	•	+	+	+	+	+	+	•	+
94. Club thrown	–	–	–	–	–	+	–	–	–	–	–	–	•	–
95. Bow and arrow	+	+	+	+	+	+	+	+	+	–	+	+	+	+
96. Men only hunt	–	+	+	+	+	+	+	+	+	–	+	–	•	–
97. All people hunt	+	–	–	–	–	–	–	–	–	+	–	•	–	–

[p.367]

NVA 224
NA [56 27]
NWA [575]
N [231]
N X● [41]

ANTHROPOLOGICAL RECORDS

NWA 411

	Pa	Kl	Kl	Kl	Yo	Yo	Pa	Mo	At	Sa	Ty	Mo	Kl	At
WEAPONS														
Bow (s65)														
*938. Self bow (sereadš)	–	–	–	+	+	+	–	–	–	–	+	*	*	+
934. Length (ft.): 3	–	–	–	–	–	–	–	–	–	–	+	–	+	+
934a.4	–	–	–	+	+	+	–	–	–	–	+	–	+	+
*935. Middle of bow sinew wrapped	–	–	–	+	+	+	–	–	–	–	+	–	*	+
936. Of willow	–	–	–	+	+	+	–	–	–	–	+	–	+	–
936a.Of juniper	–	–	–	–	–	+	–	–	–	–	+	–	+	+
*937. Sinew-back bow (nadanumadš or stan adš)	+	+	+	+	+	+	+	+	+	+	+	+	+	–
938. Length (ft.): 3	–	–	–	–	–	–	–	–	–	–	+	–	+	–
938a.4	+	+	+	+	+	+	+	–	+	+	–	–	–	–
939. Width (in.): 1 or 2	–	–	+	+	+	+	+	+	+	+	–	–	–	–
939a.More than 2	+	+	–	–	–	–	–	–	–	–	+	–	+	–
*940. Double curve	+	+	+	+	–	–	+	–	–	–	+	–	+	–
*942. Of juniper	+	+	+	+	+	+	+	+	+	+	+	+	+	–
943. Of serviceberry	–	–	+	–	–	–	–	–	–	–	+	–	–	–
944. Sinew in 1 layer	–	–	–	–	–	+	+	–	+	–	+	–	–	–
944a.2 layers	+	+	+	+	+	–	–	–	+	+	–	+	–	–
944b.3 layers	–	–	–	–	–	–	+	–	+	+	–	+	–	–
*945. Glue: of horn	–	–	–	*	–	–	+	–	+	–	+	–	–	–
946. Of fish	+	+	+	*	+	+	–	+	–	+	+	+	–	–
946a.Pitch	*	–	–	–	–	–	–	+	–	+	–	–	–	–
947. From greasewood	–	–	–	–	+	–	–	–	–	+	–	–	–	–
*948. Horn bow	–	–	–	–	–	–	–	–	–	–	+	–	–	–
949. Sheep horn	–	–	–	–	–	–	–	–	–	+	+	–	–	–
950. 2 horns end to end	–	–	–	–	–	–	–	–	–	–	+	–	–	–
951. Sinew backed	–	–	–	–	–	–	–	–	–	+	+	–	–	–
952. Horn-backed wood bow	–	–	–	–	–	–	–	–	–	–	+	–	–	–
953. Bowstring: sinew	+	+	+	+	*	+	+	+	+	+	+	+	+	+
954. Vegetable fiber	–	–	–	–	*	–	+	–	+	–	+	–	+	+
955. No. of ply: 2	+	–	–	–	–	–	–	+	+	+	+	+	+	+
955a.3	+	–	+	+	+	+	+	–	–	–	–	–	–	–
956. Position of bow: approx. horizontal	–	–	–	–	+	+	+	–	+	–	+	–	–	+
957. Slanting	+	+	+	+	–	+	+	+	+	+	+	+	+	+
958. Approx. vertical	+	–	–	–	+	–	–	–	+	–	+	–	+	–
959. Wristguard	–	–	–	–	+	+	–	+	+	+	+	+	*	+
*960. Bow designs	+	+	+	+	–	+	+	–	–	–	+	*	*	+
960a.Paint	+	+	+	+	–	+	+	–	–	–	+	+	+	+
Arrows														
*961. Arrow without foreshaft	–	–	–	+	+	+	+	+	+	+	+	+	+	+
961a.Length (ft.): 2	–	–	–	+	–	–	–	–	–	–	–	–	–	–
962. 2½	–	–	–	+	–	+	–	+	+	+	+	+	+	+
962a.3	–	–	–	–	–	–	+	–	–	–	–	–	–	–
963. Hardwood	–	–	–	+	+	+	+	+	+	+	+	+	+	+
964. Sharpened point	–	–	–	+	+	+	+	+	+	+	+	+	+	+
*965. Crossed sticks near tip (for birds)	–	–	–	+	–	+	+	+	+	+	+	+	+	+
*966. Stone head	–	–	–	–	–	+	+	+	+	+	+	+	+	+
*967. Arrow with foreshaft	*	+	+	+	+	+	+	+	+	+	+	+	+	+
*967a.Rosewood shaft	*	–	–	–	–	+	+	+	–	+	+	+	+	+
*968. Cane shaft	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*969. Hardwood shaft	+	–	+	+	–	–	–	–	–	–	–	–	–	–
*970. Hardwood foreshaft	+	+	+	+	+	+	+	+	–	+	+	+	+	+
*970a.Greasewood	+	+	+	+	–	+	+	+	–	+	+	+	+	+
*971. Plain wooden point	+	+	+	+	+	+	+	+	–	+	+	+	+	+
*972. Wrapped for ducks	–	–	–	–	–	–	–	–	*	+	–	–	–	–
*973. 4 cross sticks (for birds)	+	+	+	+	+	–	+	+	–	+	–	+	–	+
*975. Stone point	+	+	+	+	+	+	+	+	–	+	+	+	+	+
*976. Bone point	–	–	–	–	–	–	–	–	–	–	+	–	–	–
977. Horn point	–	–	–	–	–	–	–	–	–	–	+	–	–	–

[p. 334]

NR13 Northern Paiute NR13
Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	Kc	Kn	To	To	Pe	Wa	At	Sa	Tg	Wd	Kl	As
979. Ornamentation: 3 spiral grooves	–	–	–	–	–	–	–	–	–	+	+	–	–	–
980. Paint	+	+	+	+	–	+	+	+	+	+	+	+	+	+
981. Blood	–	+	+	+	–	–	–	–	–	–	+	–	–	–
982. Feathering: 3	+	+	+	+	+	+	+	+	+	+	+	+	+	+
983. Or 2	–	+	–	+	+	+	+	+	–	–	–	–	–	–
984. Or 4	–	–	–	+	–	–	–	–	–	–	–	–	–	–
985. Spiral	+	+	+	+	+	+	+	•	+	+	+	–	+	+
986. Gum or pitch adhesive	+	+	+	+	+	+	+	+	+	+	+	+	+	+
987. Sinew tied	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*988. Arrow poison	+	+	+	+	+	+	+	+	+	+	+	•	+	+
988a. Root, decayed	+	+	+	+	–	+	–	–	–	–	–	+	–	–
989. Liver	–	+	–	+	–	–	–	–	+	–	+	–	+	–
*990. Gall	–	+	•	–	–	–	–	–	–	–	–	–	–	+
991. Decayed blood from heart	–	–	•	+	+	–	+	•	+	+	+	+	–	–
992. Rattlesnake poison	–	–	–	+	–	–	–	–	–	–	–	–	–	+
993. Red ants	–	–	–	+	+	–	+	–	–	–	–	–	–	–
994. Special plant: tavisigqy	+	+	+	–	–	–	–	–	+	–	+	–	+	+
*995. Arrow release, primary	–	+	+	+	+	+	+	–	+	+	+	+	+	+
996. Arrow release, special	•	+	–	–	–	–	•	•	–	–	–	–	–	–
Arrow Straightener														
997. Flat 1-piece stone slab, unshaped	–	–	–	+	+	–	–	–	–	–	–	–	–	+
997a. Teeth used	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*998. Oval stone slab, grooved	+	+	+	–	+	+	+	•	+	+	+	+	+	+
998a. 1 transverse groove	–	+	+	–	–	–	+	–	+	+	+	+	+	+
999. 2 or more transverse grooves	+	–	–	–	+	–	+	–	+	+	–	–	–	–
999a. 1 lengthwise groove	–	–	–	+	+	–	–	–	–	–	–	–	–	–
1000. For cane shafts only	+	+	+	+	+	+	+	–	–	–	–	–	–	–
1001. 2-piece stone (pa'avi)	–	+	–	–	–	–	–	–	+	+	+	+	+	+
1002. 1 groove in each	–	+	–	–	–	–	–	–	+	+	+	+	+	+
1003. For hardwood only	–	+	–	–	–	–	–	–	–	–	–	–	–	–
*1004. Perforated horn	–	–	–	•	–	–	–	–	–	+	+	+	–	+
1005. Mt.-sheep horn	–	–	–	–	–	–	–	–	–	+	+	+	–	+
1006. Antelope horn	–	–	–	•	–	–	–	–	–	–	–	–	–	+
1006a. Several holes	–	–	–	•	–	–	–	–	–	+	+	+	–	+
1008. 2 graduated holes	–	–	–	–	–	–	–	–	–	–	–	+	–	–
1009. 3 graduated holes	–	–	–	–	–	–	–	–	–	–	–	+	–	+
*1009a. Perforated stone, oblong, 1 hole	+	–	–	–	–	–	–	–	–	+	+	–	–	–
1009b. 2 holes	+	–	–	–	–	–	–	–	–	+	+	–	–	–
Quiver (hegutse)														
1010. Whole skin, head down	+	+	+	+	+	+	–	+	+	+	+	+	+	+
1011. Skin obtained whole by "peeling" off	+	+	–	+	+	+	+	+	+	+	+	+	•	+
1012. Skin cut down stomach, resewed	–	–	+	–	–	–	–	–	–	+	–	+	•	–
1013. Forskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1014. Wildcatskin	+	+	+	+	–	+	+	+	+	+	+	+	+	+
1015. Coyote, badger, etc., skin	+	+	+	+	+	+	–	+	+	+	+	+	+	+
1016. Fawnskin	+	+	–	–	–	+	+	+	–	+	+	+	•	+
1017. Young antelopeskin	+	–	–	–	–	+	+	+	–	+	+	•	+	+
*1017a. Piece of bookskin	+	+	–	+	+	+	+	+	–	+	+	+	+	+
1018. Quiver holds also: bow	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1019. Fire outfit	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1020. Arrow pulled over shoulder	+	+	+	+	+	+	•	–	+	+	–	–	–	+
*1021. Arrow pulled under arm	–	–	–	–	–	–	+	•	+	+	+	+	•	•
Miscellaneous Weapons														
*1021a. Atlatl	–	–	–	–	–	–	–	–	–	–	–	–	–	–
*1022. Thrusting spear	–	+	–	–	–	–	•	–	–	–	+	–	–	•
*1023. Shield (topa)	+	+	–	–	–	+	•	–	–	–	+	–	–	•

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Washo NT20

Achomawi NS5

ANTHROPOLOGICAL RECORDS

NWA 411

		Yo	Kl	Kt	Kn	Yo	Yo	Pa	Wa	At	Ju	Tg	Wa	Kl	AK
	1024. Rawhide	+	+	–	–	–	+	+	–	–	–	+	–	–	+
	1025. Wooden rim	+	+	–	–	–	+	+	–	–	–	+	–	–	+
	1026. Feathers attached	+	–	–	–	–	+	+	–	–	–	+	–	–	–
1027.	Armor	–	–	–	–	–	–	–	–	–	–	–	–	–	+
1028.	Club, stone headed (tokuluama)	–	–	+	+	–	–	–	–	–	–	+	+	–	–
	1028a. Stone in buckskin on end of thong	–	+	+	–	–	–	–	–	–	–	–	–	–	–
	1029. Plain rabbit club only	–	–	–	–	–	–	+	–	–	–	–	–	–	–
1031.	Sling (takni'wu'mugi) as toy (cf. 1808a)	+	+	+	+	+	+	+	–	+	+	+	–	+	–
	1031a. For war and hunt also	+	–	–	–	–	–	–	–	–	–	–	–	–	–

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BASKETRY

1032.	Baskets made by women only	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1032a. Fish traps made by men	–	+	–	+	+	+	+	+	+	+	+	+	+	+

Materials

*1033.	Willow for coil foundation (tötsic'kwa)	+	+	+	+	–	–	+	+	+	+	+	+	+	–
*1034.	Willow for twine foundation (tötsic'kwima)	+	+	+	+	+	+	+	+	+	+	+	+	+	–
1035.	Coil and twine weft of willow sagewood	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1035a.	Tule	–	–	–	–	–	–	–	–	+	+	+	+	–	+
1039.	Inner willow bark broom	+	+	–	+	+	+	+	+	+	+	+	+	+	–
1039a.	Fern roots for dark broom	–	–	+	–	–	–	–	+	–	–	–	–	–	–
1040.	Pussywillow black	–	–	–	–	+	–	–	+	–	–	–	–	–	–
*1040a.	Material buried to dye	–	–	+	+	+	+	–	+	+	+	+	+	–	–
1041.	Red feather quills	–	–	–	–	–	–	–	+	–	–	–	–	–	–
1042.	Yellow feather quills	–	–	–	–	–	–	–	+	–	–	–	–	–	–
1043.	Strands scraped through hole in can	+	+	+	+	+	+	+	+	–	–	+	+	–	–
1044.	Applied decoration: black paint	–	–	–	–	–	–	+	–	–	–	+	+	–	–
	1045. Red paint	–	–	–	–	–	–	+	–	–	–	+	+	+	–
	1046. Yellow paint	–	–	–	–	–	+	+	–	–	–	+	+	–	–

Basket Weaving

*1048b.	Wicker	–	–	–	–	–	–	–	–	–	–	–	–	–	–
*1049.	Coiling	+	+	+	+	–	–	+	+	+	+	+	+	+	–
*1051.	1 rod	+	+	+	+	–	–	+	+	+	+	+	+	+	–
*1052.	2 rods	–	–	–	+	–	–	–	–	+	+	+	+	–	–
*1053.	3 rods	–	+	+	+	–	–	+	+	–	+	+	+	–	–
*1054.	2 large, 1 small rod	–	+	+	–	–	–	–	+	–	–	–	–	–	–
*1055.	4 rods	–	–	–	–	–	–	–	–	–	–	–	–	–	–
*1056.	Coiling (looking into basket) clockwise	+	+	–	–	–	–	+	+	+	+	+	+	+	–
*1057.	Counterclockwise	–	+	+	+	–	–	–	+	+	+	+	+	+	–
*1057a.	Split stitch	–	+	–	–	–	–	–	–	–	–	–	–	–	–
*1058.	Awl worked from outside of basket	+	+	+	+	–	–	+	+	+	+	+	+	+	–
*1059.	Twined weaves: plain 2-strand	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1060. Diagonal twine	–	–	–	–	–	–	–	–	–	–	–	–	–	+
	1061. 3-strand	–	–	–	–	–	–	–	–	–	–	–	–	–	+
	1062. Openwork	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1063. Closework	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1064.	Bead decoration, aboriginal	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1064a. Modern	–	–	–	–	–	–	–	–	–	–	–	–	–	+
*1066.	Feathers woven in	+	+	+	+	+	+	+	+	+	+	+	+	+	+

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Basket Forms

1067.	Twined seed beater (teika)	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	1068. Oval	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1070. Parallel warp	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	1070a. Willow rim	+	+	+	+	+	+	+	+	+	+	+	+	+	+

[p.386]

A 411 bow obtained by trade from "down below" in California. The Achomawi traded sinew for the finished bows, which informant called "hickory." Sinew glued on with fish glue.

N 411 940. Owens Valley: Steward, 259, cites Chalfant's account of (mountain) "mahogany bows with reverse curves at ends."

942, 945. Owens Valley: + (Steward, 259).

946. Ku: Sinew was wrapped not glued (AL).

948. Paviotso: "....the powerful recurved bow of mountain-sheep horn was not uncommon" (Curtis, 15:71).

953. To: - (LP).

954. To: - (BS).

960. Owens Valley: + (Steward, 259). Ki: Undecorated (Kelly, 142).

960a. Owens Valley: + (Steward, 259).

Arrows

961, 966. Owens Valley: + (Steward, 262).

967. Paviotso: Arrows without foreshafts (Curtis, 15:71). Ts: Shaft usually made of chokecherry; some cane.

968. Owens Valley: + (Steward, 259). Lovelock Cave: + (Loud, 97, pl. 47, k,l).

969. Lovelock Cave: + (Loud, 97, pl. 47, b,c).

970, 970a. Owens Valley: + (Steward, 260). Lovelock Cave: + (Loud, 97, pl. 47,a).

971. Owens Valley: + (Steward, 260, fig. 3,a).

972. Owens Valley: + (Steward, 260, fig. 3,d). Sa: Arrows for ducks not wrapped, as in Owens Valley, but a feather was tied near point to keep arrow from sinking.

973. Owens Valley: + (Steward, 260, fig. 3,c).

975. None of my informants made arrow points. For the most part their knowledge of types was gained from arrow points they picked up. In private and public collections in the area several types occur. The 2-notch type seems to have been the most usual.

976. Owens Valley: - (Steward, 262).

W [411] 985. Wa: + (Smith, notes).

988. Owens Valley: Used a yellow mineral (Steward, 263). Ki: + (Kelly, 145): spleen, wild parsnip, and rattlesnake poison.

990. Owens Valley: + (Steward, 263).

991. Owens Valley: + (Steward, 263). K2: Decayed blood was mixed with a yellow berry which gets ripe in September.

W [278]

992. Wa: + (Curtis, 92; Smith, notes).

995. Owens Valley: + (Steward, 263).

996. Ts, Pa: Have secondary release, arrow held to string with thumb and index finger but middle and fourth fingers are used to help pull on the bowstring. Wa: Informant recognized that the Washo have same arrow release as Ishi had (University negative 15-5957).

Arrow Straightener

N 413 998. Owens Valley: + (Steward, 260, pl. 4, fig. 1, shows oval straighteners as described by other Paiute). Wa: + (Smith, notes).

W [413]

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N 413 [72]

1004. Lovelock Cave: + (Loud, 42, pl. 15,j,k).
1005. Lovelock Cave: + (Loud, pl. 15,j,k).
1005, 1006. Kū: + (Loud, 42, pl. 15,k).
1006. Lovelock Cave: + (Loud, pl. 15,j,k).
1009a. Arrow straightener similar to University neg. 15-4801, of a Klamath specimen.

N 415

Quiver

1012. Ki: + (Kelly, 145).
1013. Owens Valley: + (Steward, 263): for hunting.
1017. Ki: - (BA).
1017a. Owens Valley: + (Steward, 263): for war. Ki: - (KH).

W [415]

1020. Wa: + (Smith, notes).
1021. Owens Valley: + (Steward, 263). AE: Pulled under arm during war. Wa: - (Smith, notes).

Miscellaneous Weapons

N 411 [73]

1021a. Lovelock Cave: + (Loud, 100, fig. 16).
1023. Owens Valley: - (Steward, 259). Pa: Tule padding was worn to protect arm from being chafed. Wa: Washo did not have shields but said Paiute did. AE: Elkhide shields were known, but were not common.

W [411]

A [411]

1028. K2, Kū: GN knew of a stone-headed club that was found near Nixon, but he never heard of Kūpa using them. DM described the tōkuivamu as if it were well known and insisted that it had been used in pre-white times by Kuyui. He called it a tomahawk. Tg, Wd: These northern informants described a stone-headed club similar to the tomahawk of DM except that the stone was covered with buckskin. The hafted stone was sewed into wet buckskin which tightened and hardened as it dried.

N [23]

1028a. Kū: GN had heard of Bannock's use of stone on thong, but doubted that the Paiute ever had such an instrument.

BASKETRY

N 285

Materials

1033. Paviotso: Coiled and twined baskets made by Paviotso, but coiling less frequent and for few types (Lowie, 233). Curtis states that Paviotso made only twined baskets, yet on his published photograph of "Paviotso Basketry" opposite page 74, 5 of the 12 baskets are made by coiled technique. Lovelock Cave: + (Loud, 65). Ts, To: Coiled baskets rare in old days, but they were copied from Washo at times. Twining was the fundamental technique. Tō: MW denied coiling as old method (see note 863).

N [172 177]

1034. Lovelock Cave: + (Loud, 69). Paviotso: "All Paviotso baskets are made by the twining process" (Curtis, 70).

N [173]

1035a. Lovelock Cave: Twined tule mats, baskets, trays, and carrying cases were found (Loud, pls. 10, 17, 31, and p. 69). Tule baskets were

N [482]

[p.433(A)]